

THE CHURCHES AND TODAY'S SERVICES

Twelve Great Verses

Sermon by
REV. FLOYD W. TOMKINS.
The Trust Verse—Isaiah xli. 2.

Trust is that personal relationship to God and confidence in Him which will bring peace to the heart and quietness in the life, even when trouble oppresses and burdens are heavy. It is allied to faith, but it is more personal and more devotional than faith. Faith might be called the root and trust the blossom. By faith we cling to the promises; by trust we rest upon the promises; by trust we cling to Jesus Christ, the Rock of our salvation. Trust is faith in action. We say "I believe," and then we do what God asks us to do without hesitation or question. It is so in our human relationships. I have faith in a man, that is, I believe in him; and I trust him with my money, my confidence, my love. To gain the full blessing of the trust we must, first of all, cultivate it in little things and in the common life. The reason for not trusting God is found in a lack of trust generally. The man who is fearful about things and people, who thinks the world is full of hopeless wrongs, who lives in a shadow all the time and sees nothing but cobwebs, is not likely to trust God. It is only an untrusting, suspicious spirit, which is stronger all the time. He cannot sing with Robert Browning:

I trust in nature for the stable laws
Of beauty and utility; spring shall
And autumn garner to the end of time.

I trust in God; the right shall be the right.

And other than the wrong while He endures.

I trust in my own soul, that can perceive

The outward and the inward, nature's good and God's!

And the reason he cannot so sing is that he is cultivating an unhappy, suspicious, complaining nature. I said to a good woman, "Why do you always let that little word 'if' enter in and destroy all your cheer? You say, 'If I only knew that God loved me, I could be sure that I would succeed in my work.' If I only knew, I should see my dear ones in heaven! It is this little word that destroys your trust."

BY OUR SUSPICIONS

And so, by our suspicions, we kill our trust. Some people suspect everybody, think that every one is dishonest, fear that every man is a deceiver. I fear that every woman is a schemer. I was trying to help, who thought everybody was plotting against her. If a policeman looked at her on the streets she thought that he was going to arrest her. When a woman looked at her from a window she thought it was a spy. I could not dissuade her from this unhappy fear. And when I told her of the case, he said it was a kind of insanity. I proved that the mind was not well balanced. I wonder how many weak Christians find it difficult to trust. We must not have the same mental twist, which keeps them in a state of unhappiness, as they think God hates them or watches them with unloving eye to catch them in wrong-doing. He takes pleasure in punishing them. It is better to be deceived by men a thousand times than to lose trust in all men. It is better to have charity than to have no faith. Men do not really mean to be bad; they are just human. Humanity is utterly corrupt and has little or no good in it. We must cultivate a trusting spirit, which is a kind of insanity. We must learn to have faith in God, such as Isaiah so gloriously sings of in his text.

COMES FROM CONSCIOUSNESS

OF PRESSENCE OF GOD

This trust comes from a consciousness of God's presence. "God with me" is the cry of the trusting soul. We must not think of God as a being whom we do not see, but as a loving friend who is with us all the time. Tuesday, September 29, was a day kept by a good many Christians for many centuries in memory of the Michaelmas daisy, which we call in America the aster. The asters were lining all the hedges when I left the seashore a few weeks ago. I do not doubt that the angels are always watching over us and caring for us, as the Bible so fully declares. The study of the angels, as the Bible teaches us of them, is most interesting. We should learn to show us how dear we are to Him, and He cares for us and watches over us. He is not a God afar off, but near. A French writer says: "It is not in heaven that we find God, but it is in God that we find heaven." He is not far from any one of us. How can I help trusting Him, then, when He is by my side and within my heart? How can I doubt His love? His love leads me and His love protects me and His power provides for my wants? "He is at my right hand," sings David. "Therefore I shall not be moved."

GOD PLANS FOR CHILDHOOD TO AGE

How splendidly this trust is cultivated as we think of God's planning for us from childhood to old age. As a father watches his son growing from infancy, and gives his best attention to his child's progress, so God, with infinite love and wisdom and power, watches over us from infant years to old age. He will watch over our infancy and mercy shall follow us all the days of our life. I love the words Browning puts in the mouth of Rabbi Ben Ezra:

Grow old along with me!

The best of all times is now.

The last of life, for which the first was made.

Our times are in His hand.

Who saith, "A whole I planned, Youth shows but half the trust—God, who will all, nor be afraid!"

Sometimes we find it hard to trust God for the future. It seems so uncertain, and changes are so rapid and sudden and we are so weak and feeble, twenty years from now, and shall I be rich or poor, strong or helpless, alone or with dear friends about me? We cannot tell, but this we know, that God will be with us whatever and whatever we are. He who made us will not forget us nor forsake us. If possible He will come nearer as the years increase upon us, and His arms will encircle us more closely, and His voice speak the more clearly. "I am with thee; be not thou afraid." The joy of growing old is spoken of finely by Cleo in his "De Relectore." But the Christian knows a deeper joy. Phillips Brooks's sermon on the "Young and Old Christian" is full of helpfulness. He shows how the promises of the pure youth come more and more to fulfillment as the years grow into the complete symphony and the unthinking step becomes the measured and intelligent tread of feet which know the meaning of the way. Ah, the trust of old age! It is like the glowing sunset which brightens

the whole sky and makes the earth sing its cradle song and its nocturne together.

We must not forget that trust is a thing of cheer. Isaiah says: "I will trust and not be afraid, for the Lord Jehovah is my strength and my song." My song! We have a curious idea that trust bids to solemnity and sadness. We associate it with suffering and bereavement, because we cling so closely to God in our helplessness.

But really our confidence means cheer—and why not? Is it not a joy to know that God never forsakes us? Is it not a reason for delight that He loves us and will provide for us? The whole being is aroused at the pleasure of His presence. David in his delight speaks of dancing and leaping, and not being alone, but the very mountains and hills which seemed to him to skip like rams and lambs. (Psa. cxlv. 6.) Our trust should be a reason for joy, and we should fill our tongues with praise. We have no right to be sad if we trust God. We have no cause for weeping when we know the Lord is coming. As we wait with Him, the cup of whose loved son has died and the father is brokenhearted. How often I have welcomed him and his son at church! Now the youth is with God. Generally the man who is fearful of human heart aches. We would not call the redeemed back again to the struggle any more than we would push back the graduate in his glow of happiness to the treadmill of the world.

Let us go on again. Trust, for God makes no mistakes. Trust, for He loves. Trust, for He has prepared for us such good things as pass human understanding. Year after year with Him, the cup of joy runneth over in its fullness, and the world has a song which the Lord's children know, and nothing can make our joy and service heavy or gloomy. "My strength and my song," trust brings us into the sunlight and keeps us there, full of vigor and full of happiness.

"Whatever my God ordains is right;

My light, my life is He.

Who cannot will meught but good;

I trust him utterly.

For well I know,

For joy or woe,

We soon shall see the sunlight clear,

How faithful was our Guardian here."

A SONG OF PRAISE

In the midst of battle songs and hymns before action, and even by way of contrast to the frequently bitter and cynical "prayers" in verse form, it is comforting to read the beautiful song "The Housewife's Hymn," published in the Ladies' Home Journal.

"The Housewife's Hymn."

"O God, I thank Thee!

With every glowing part of me.

I thank Thee, God!

How shall I say it? What the words to tell

The warm, sweet glory and the bosom swell?

Forgive the language of my simple heart,

I cannot say what wiser ones have sung.

Listen, and I will tell thee, God, in my own way:

For I must speak it on this wonder day.

"Somehow, Father—be it not shame to me!"

'Tis in such humble ways I compass Thee.

I seem to see Thee in the simplest things,

Foamy water that bubbles and sings,

Bursting in rainbows over the wash-tub's rim;

The clean, sweet clothes filling my basket,

How white they flutter at the wind's brisk will!

That whips them whiter still!

And when, over the ironing-board billows,

They smooth to satin beneath the friendly heat,

I feel such thrill of happiness. . . . Forgive me, Lord,

If praise like mine should not accord!

"God, I am one who cannot understand

The fearful works of Thy mysterious hand,

The great immensity that swings above;

Yet I understand in heart and soul, and touch

Yea, human love and human things; the touch

Of well-worn objects that I love so much—

Cushion and chair, dishes and pan and ring,

The comradeship of a familiar room;

My plants there in the window, and the glow

Of shining things hanging in a row.

Scorn, O my will, my common human way—

I must speak truth and only truth this day.

"O God, I seem to find Thee everywhere!

The steam that rises from the kettle there

Seems more a miracle, somehow, to me

Than all the Heavenly marvels that I see.

The hum of dear things cooking on the range

Fills me with rapture; Father, is it strange,

Since these Thy products are of grain and bread,

And Thou Thyself hast called them very good?

And is it wrong, O God—my surging pride

When I'm rejoicing o'er dainties I have made?

On russet bakings I have made to feed

My hungry brood? Thou knowest, Lord, their need.

"Thou knowest how they lean to me for life;

Even the strong, brave man who calls me wife—

The father of my flock—must look to me

For bread and sinew and the strength of all—

This, then, the greatest, dearest thing of all—

To know that I may answer to their call;

That 'Thou hast made me mother, friend,

and mate,

Keeper of life and molder of their fate.

By this I know the universe as Thine—

That hearts and homes and people are as divine.

Is there a greater gift in all Thy store?

My woman's heart is full—I ask no more.

"O God, I thank Thee!

With every glowing part of me,

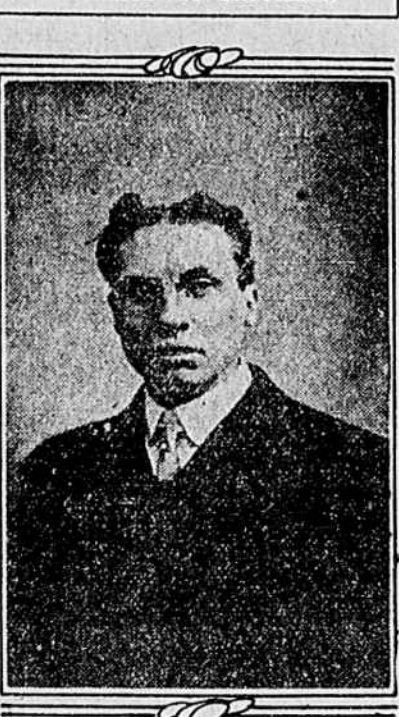
From the whole heart of me,

I thank Thee, God!"

Anniversary of Great Evangelist.

Attention is called by Zion Herald to the fact that December 15 is the hundredth anniversary of the birth of George Whitefield. The Continent in eulogizing that the clergymen of all denominations preach on it on the anniversary Sunday, December 13, says, "Whitefield is a benighted that under Whitefield's name there should be made a general appeal to all evangelical denominations to renew their evangelistic zeal, for Whitefield himself was so thoroughly superior to denominational lines that he affected in England and America both Presbyterians and Methodists, equally, and in England at least the inspiration of his life was scarcely less pronounced and permanent on the Church of England itself."

Leader of Institute



Harry S. Myers

MISSIONARY INSTITUTE TO BE HELD THIS WEEK

Harry S. Myers, of Missionary Education Movement of United States to Preside.

THE PROGRAM IS INTERESTING

Several Well-Known Local Speakers

to Take Part in Interdenominational Meeting Under Auspices of Blue Ridge Fellowship Group.

The International Missionary Institute, under the auspices of the Blue Ridge Fellowship group, of Richmond, will open for a session of three days, Monday, Tuesday and Wednesday, October 12, 13 and 14, to-morrow afternoon at 4 o'clock in the Sunday school room of the Seventh Street Presbyterian Church. Harry S. Myers, secretary of the Missionary Educational Movement of the United States and Canada, will preside over the meetings.

The program as arranged for the sessions follows:

Mission study classes at 4 o'clock daily:

"The New Home Missions" (for men and women); Rev. W. C. Myers, pastor of Broad Street Methodist Church.

"The Child in the Midst" (for women); Miss Alice Taylor, State Baptist Convention, Richmond.

"Social Aspects of Foreign Missions" (for men and women); Frank Moody, International Missionary Union, Richmond.

"Servants of the King" (for young people); Miss Alice Taylor, State Baptist Convention, Richmond.

Open parlaments, from 5:30 to 6:30 o'clock daily:

"Principles and Methods of Missionary Education in the Sunday School"; Dr. E. C. Cronk, secretary of the Laymen's Movement for the Lutheran Board of Missions of the American Church, South.

"General Principles of Missionary Education for Young People"; Miss Anna Branch Binford, editorial staff of the Presbyterian Committee of Publications.

Missionary Education for Girls and Boys; Miss Katharine H. Hayes, president of the Richmond Young Women's Christian Association.

Open parlaments for ministers, 5:30 to 6:30 o'clock daily:

"Missionary Intercession"; Rev. Ernest E. Osgood, rector Emmanuel Episcopal Church.

"Planning Missions"; Dr. R. E. Gaines, chair of mathematics, Richmond College.

"Missionary Education in the Church"; H. S. Myers.

"The United Missionary Program"; Harry S. Myers.

Stereoscopic lecture on the Blue Ridge, Frank Moody, Purser, of the Student Volunteer Movement.

PROGRAM OF DAILY MEETINGS OF INSTITUTE

Monday, October 12:

4 to 4:20—Enrollment of classes.

4:20 to 5:30—First session of mission study classes.

5 to 5:30—Devotional services—Dr. Megginson, Richmond College Quartet; opening prayer by Rev. James Power Smith, D. D.

5:30 to 6:30—Open parlaments as follows: "Principles and Methods of Missionary Education in the Sunday School," H. S. Myers; "General Principles of Missionary Education for Young People," Miss Anna Branch Binford; "Special for Ministers: Missionary Intercession," Rev. E. E. Osgood.

6:30 to 7:15—Lunch.

7:15 to 8—Mission study classes.

8 to 8:30—United missionary program, Harry S. Myers, secretary of the Missionary Education Movement in the United States and Canada.

Tuesday, October 13:

4 to 4:20—Enrollment of classes.

4:20 to 5:30—Devotional services, Dr. Megginson; solo by Mrs. Walter Mercer.

5:30 to 6:30—Open parlaments, as follows: "Principles and Methods of Missionary Education in the Sunday School," H. S. Myers; "Missionary Education for Girls," Miss Katharine H. Hayes; "Missions for Men," Dr. E. C. Cronk; special for ministers: financing missions, Dr. R. E. Gaines.

6:30 to 7:15—Lunch.

7:15 to 8—Mission study classes.

8 to 8:30—Stereoscopic lecture on Blue Ridge, F. M. Moody.

Wednesday, October 14:

4 to 4:20, mission study classes.

4:20 to 5:30, devotional services—Dr. Megginson; Union Theological Seminary quartet.

5:30 to 6:30, open parlaments as follows: "Missionary Education for Boys," Miss Hayes; "Missions for Men," Dr. E. C. Cronk; "Special for Ministers: Missionary Education in the Church," H. S. Myers.

6:30 P. M. to 7:15 P. M.—Lunch.

7:15 P. M. to 8 P. M.—Mission study classes (second period).

8 P. M.—Talks by student volunteers, members of the Student Volunteer Union, H. V. Carson, presiding.

GREAT INTEREST SHOWN

IN WELFARE OF MISSIONS

By letter, by telephone and by personal calls the friends of the American board are showing their interest in the effect of the war on the missionary finances and their anxiety over the safety of the board's institutions and workers in foreign fields.

Total receipts for the year were \$1,059,730.31; total expenditures were \$1,086,704.11; leaving a surplus of \$2,466.19 to apply on last year's deficit which is thus reduced to \$8,767.70.

SYNOD'S COMING SESSION IS OF UNUSUAL INTEREST

Virginia Body of Southern Presbyterian Church Meets This Month at Lynchburg.

LOSES PART OF TERRITORY

Portion Will Be Transferred to New Synod of West Virginia, Which Will Be Organized at Lewisburg on October 27.

[Special to The Times-Dispatch.]

LYNCHBURG, VA., October 10.—The coming session of the Synod of Virginia, of the Southern Presbyterian Church, which will convene in the First Presbyterian Church at Lynchburg, on Tuesday evening, October 20, and which will be the 126th annual session of that body, will be a session of far more than usual interest, especially in view of the fact that this will be the last meeting of the Synod of Virginia before a part of its territory is transferred in order that a new synod may be erected—the Synod of West Virginia.

The erection and organization of the new synod will take place on October 27, at Lewisburg, Va., in the Old Stone Church. During the session of the Synod of Virginia of 1913, the special committee appointed to consider and report upon certain overtures asking for the erection of a new synod, to include the counties of Shenandoah, Greenbrier, Kanawha and Taylor's Valley, unanimously recommended that these overtures be answered in the affirmative and recommended further that the Synod of Virginia overture the general assembly to erect this new synod. This course was followed, and the general assembly which met at Kansas City in May of the present year authorized the overture from the Synod of Virginia in the affirmative and the erection of the new synod, to be known as the Synod of West Virginia, at the time and place above named.

IN NUMBERING SISTERS

The Synod of Virginia at present contains in its territory twelve presbyteries, located in Virginia, West Virginia, Maryland and the District of Columbia, with a total of 322 ministers, 517 churches, and a church membership of 56,317. The transfer of three presbyteries from this synod to the Synod of West Virginia will remove to the Synod of Virginia 108 ministers, eight presbyteries, 174 churches, and 27,757 members. In the number of ministers and members of the church the Synod of Virginia is the strongest of the four synods in the general assembly and when the Synod of West Virginia has been erected, the Synod of Virginia will continue to hold first place in the number of ministers, and will come a close second to the Synod of North Carolina in point of strength of church membership, 49,428, being the number of church members in the latter synod. Should as many as 8,000 additions to the membership of the church be made this year just closing, as reported to the session of the Synod of Virginia at Lynchburg, this synod would continue to lead all of the synods of the general assembly in point of strength of church membership.

The number of churches in the Synod of Virginia at present is 717; number of elders, 1,790; number of deacons, 1,935; number added to the church last year, 1,772; number of baptisms, 1,430; number of infants baptized, 1,090. Total enrollment in Sunday schools, 56,518.

The Synod of Virginia contributed to the general assembly of the American Board of Christian Missions, \$22,661; to assembly's home missions, \$21,107; to local home missions, \$59,852; to Christian education, \$14,580; to Sunday school extension, \$14,580; to day-school extension, \$14,580; to Bible cause, \$1,997; to orphan's home, \$9,190; to salaries of pastors, \$23,637; to incidental expenses, \$23,637; to miscellaneous causes, \$23,637.

TO ACT ON BIBLE CAUSE

Among the forward steps of special significance taken by the Synod of Virginia at its recent session was that of last year by which the Bible cause was ordered placed on the annual docket; and it was ordered, further, that a specific time be set apart for an annual session of the synod for the consideration of this important branch of the work of the church. This action was taken after the presentation of figures, showing that last year the amount given by the synod to the Bible cause was only \$13.33 cents for each communicant, equal to only \$3.60 for each church in the synod, and the further fact that more than one-half of the churches of the synod gave nothing for this cause.

The Synod of Virginia is certainly among the first of the denominational bodies to take this action regarding the Bible cause, as in most instances the funds for this cause are raised by voluntary contributions only, with no obligation for a set amount resting upon pastors and churches, and at the annual denominational gatherings no special time is set apart for the consideration of this cause. The Synod of Virginia in this connection will become effective for the first time during the coming session of the synod.

Rev. Ernest Thompson, D. D., of the Synod of Virginia, is moderator of the Synod of Virginia, and Rev. James Power Smith, D. D., of Richmond, is stated clerk.

UNIQUE CHURCH BUILDING

PLANNED FOR KANSAS CITY

Fire-Proof Structure Six Stories High

Containing Floors for Offices Will

Rise in Place of Burned Edifice.

The First Christian Church, the mother church of the denomination in Kansas City, is being rebuilt along lines that will make it a unique church edifice. The old building burned last May after the addition of a three-story annex.

When the new plans finally are carried out, a six-story, fire-proof building, 132 by 72 feet, will stand on the corner, three floors rising above the lower floors devoted to regular church and society work.

The building will be finished by Christmas. As now being erected it consists of three stories only, but the plans of the architects provide so it can be extended for a large auditorium, while the three-story addition, with its columns will allow the addition of three more stories over the entire structure.

The west end of the building is to be a modern, single-story auditorium, of which, enclosed with a balcony, will be used temporarily by the congregation. A large dining-room with kitchen and serving quarters, together with a woman's parlor or reception room, will be located in the building. At the same level in the east portion will be the institutional activities of the church, including rest rooms, a library, office and locker rooms, show-baths for both boys and girls and a complete gymnasium with a basketball court. A temporary roof garden will be placed on that part at once.

Will Speak to Bankers



William T. Ellis

BAPTISTS PLAN BIG EVANGELISTIC SERIES

Will Hold Meetings in All Churches of That Denomination in Richmond.

ELLIS SPEAKS HERE TO-NIGHT

Famous Author and Traveler to Address Bankers at Second Baptist Church—Unvill Tablet to T. H. Ellett—Services in Local Churches.

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